

M1524
Saturday, 1/18/1969
Barn
Morning & Lunch
and
Sunday, 1/19/69
Barn
Lunch

Barn, Saturday Morning

Mr. Nyland: It's not that I must start either, but I'm finished with what I want to eat and then I thought, "Well, you ought to talk a little bit," and then I looked at the rest and some of you are halfway through. Then, fortunately I see a match lit up because it is that that indicates that someone must be through.

I want to say something about tapes—tapes in general—and transcriptions. In San Francisco we had a little trouble of different people not returning tapes at the proper time, even when they used them for transcriptions. There was always an excuse why they couldn't return it and didn't have time for transcription, so in order to change that we called all the tapes in at a certain date, and then from then on started to distribute them again and try to keep track of it in a better way. It was a rather bad situation, although San Francisco people are much more accurate, even, than we here. We are much worse, and we have to do something about it, because it is idiotic to let it go. In San Francisco I had in mind a post of people. We had a ... a rule there at the time, that anyone who didn't bring a tape back in time could not get another tape for about six months. Well, that was a very strict rule and it was very difficult to adhere to it, and we had to do something else in order to arouse more responsibility. And then we talked about the possibility of putting the names on the blackboard—on a black board, I mean—and to indicate to the others and giving, then, those who were conforming to the rules the right of telling those who were not that they should bring their tape back, to shame them into it. I hope we won't have to do a thing like that here. But at the same time you have to start, and therefore anyone who has at

the present time a tape in their possession, either for listening or for transcription or for any other purpose, has to return such tapes during the coming week. Today, tomorrow, whenever you can, but the tapes all have to go back and no tapes are going to be loaned out during this period.

We have to have cooperation from all of you, because we want with these tapes to do certain things that are a little bit more in a concentrated form than what we have tried to do so far. That is, to extract from the tapes and the transcriptions the kind of material that is useful for a subject index, and to build it up in such a way that it can be compared and also explained with the different people who are doing the same thing, either in San Francisco or Seattle. In Boston we will still arrange for that, and also in Albuquerque, where Tom Harris is in charge. George Bloch will take the responsibility in San Francisco and surrounding, and Andy, of course, in Seattle. John will be responsible here. In Boston we'll see who can help in that sense. So that we get really a group of people working together—and responsible ones who can communicate with each other.

What happens here under the management of John is simply that all the different people interested in this kind of work will have to confirm—or confer with—John or whoever he delegates; that we don't duplicate and that actually the laws that we might establish and, small as they are and not very ... not too strict and not too much organization, that they are adhered to. We have made a system, that there are tapes that never will go out. They belong to the original so-called 'research' group. The tapes that do go out will come from the lending library, in which we feed everything that is not of any particular use any more, anywhere else. We are changing, now, the tape room to the old office, which you probably know, and we rearrange, now, the different things in accordance with some definite rules, and those who work with John will find out what is needed, and they will have to work that out, themselves, to see what rules are necessary.

So, I ask you for your cooperation—*now*—and please don't fail ... and when you have a tape that should have been returned don't offer any excuses, simply go and get it. I'll tell you a story about the responsibility of some of the people in San Francisco—and I would say most of them are. There was a tape that had to be returned on a certain day. The person lives in Berkeley and couldn't, because she was sick, come to the meeting where she would have returned the tape. She had a taxi to deliver the tape to Clara Street. You see, that shows something for me because that was, for her, a responsibility. She had to discharge it, and I think

it is a lovely thing to see this. I mention it as a sign that responsibility can be there, and if it isn't there, that it can be acquired. And that if one feels more the possibility of a Group or working together or having a common aim, that then, on the basis of that the attitude of oneself can become quite impersonal and unselfish, and then there is room for a responsibility on your own part to fit in wherever you can and to help each other.

That kind of idea, of helping—of wishing to be there when someone else might need you, or to be able to stay away when someone else does not need you—all these things belong to a general working together as a Group as a whole and they have, in general, very little to do with formulations of Work. They have to do with your attitude and knowing that you are part of something that is worthwhile. To the extent that you understand that, to that extent you are willing to overcome your own selfishness. And many times it's not only selfish, it is quite thoughtless. And when it is thoughtlessness usually there is no selfishness because you don't think about it, both are below par. Thoughtlessness and selfishness—they don't belong. They can within your own little room; you can do whatever you like and you can be selfish like hell and thoughtless if you want to, but when you work together in a Group there is another requirement. And that you have to understand, and almost I would say, 'like it or not,' sometimes you have to do certain things for the sake of the Group as a whole.

I don't want to say too much, because every once in a while I get a feeling I say much too much. I talked once about over-feeding, and I said it was my fault. At the same time, there has to be a little indication of a reason why you work here, why you come, what you try to do. And it is only in the sense of a reminder that I mention it now, without going into any details of how you should be, how you should Work, what you should do to try to become Conscious or whatever attempts you want to make or whatever relates to Work as a whole. And for you in particular, that is now your problem, and I have nothing to say about it. Not now. Some other time.

I hope you have a good afternoon.

Barn, Saturday Lunch

Mr. Nyland: I said this morning something about having to take the responsibility for yourself. Because, at most what the Barn and what being here can do for you is create an opportunity. How you will use it depends entirely on you—how you are, and in what state you are—and this

is gradually what one starts to learn about oneself: That you are at different times in different states, and that whenever you now will ... you know you have to go into a certain direction or you put yourself in a situation where there is more opportunity for Work, you have to select out of the different attitudes that you are familiar with and the different ways you look at your life and how you manifest, you have to select that what is most conducive to adapt yourself to the conditions where you are going into. And it is that kind of a determination for oneself, having now much more knowledge about yourself: Even if the knowledge at the present time may not be entirely Conscious—that is, it may not be entirely Objective—at least you have learned a little bit about yourself, and you know in what particular states you happen to be and whatever may have affected you; that at a certain time you know that that is a condition in which your energy tries to be used up in accordance with that what is your own Zilnotrigo. Because many times I think you live in that, and the trouble is that you allow it. Because you know that if you want to go through it there will be wear and tear on the machine, at the same time you consider to go around it and make a detour, and it doesn't always work.

Whenever you now are confronted with this state in which you are—and sometimes we say it's like a 'low' state or it is something that I cannot do anything about, or I suffer too much, or there are conditions I cannot remove and apparently I have to live through them—the question is always, then, what do I do with it: Sit and wait until it disperses?, or do I use that time to talk about ships. And that, I think, is the determination which you should have. Not to just accept life as it is presented to you and as you, with your consideration have to digest it. There is something entirely different in a Man which is not subject any longer to the laws of Earth, and this is what we have to try to uncover: What is it in you as a quality that is not subject to your horoscope and not subject to Earth as it is, and not subject to life as it is now presented to you on Earth.

Friday night I talked about the different experiences that one *must* have, because the Earth has a certain function to fulfill of its own and that we, as Mankind living on it, are of course subject to that. And that the difficulties probably have increased in the last years, but it does not mean that we are dependent on such conditions and that they prevent us from doing Work on ourselves, and that all that is required is the necessity of seeing what might prevent us; and partly not to be responsible for it, but at the same time you find yourself in the midst of that Zilnotrigo which you may not have made, it is there nevertheless and it has to be conquered. That is, you

cannot sit by idly and let it work out as Zilnotrago would like it to work out.

The point is, simply, that if I want to become a Man I have to take a very definite position regarding my life. And I can only do that by uncovering that what is the reality within myself; and when I Wake Up, I Wake Up to that because I Wake Up to my life, and the reality of that life is different from what I call the ‘reality’ of my ordinary manifestations. In the manifestations I am subject to everything around me—the rest of the world, the friends and whatever it may be that has become my ‘own,’ so-called, and what has made me what I am now in appearance—we have to find that what is within oneself. I always call it life ‘in reality,’ apart from that what is manifested; and the difference is always—and this is an indication of why it is so difficult—when I live in my feelings and the feelings are manifested in my physical body, there is that close relationship between the two centers. That’s exactly the same as when I say life in me exists, it exists in that close relationship to the form in which it has been poured. And our difficulty that we, when we live by feeling, is simply that the totality of my feelings is distributed over the totality of my physical body. These are the manifestations of myself in my life as I now live it; and that is, even if I have different facets of myself turned to different conditions and behaving in a different way at different times, it simply means that something has to be collected in me; and when it is more and more collected I can fight it, but when I leave it alone then I would have to go and fight every one of them, and there is not enough strength and there is not enough energy and not enough lifetime to do it.

The first thing that is necessary is to collect myself, to collect myself in my feelings, to make out of this—this distributed feeling center—more and more a unit. This is exactly the same as saying that my “Yes” is “Yes,” and this time it is expressed emotionally. When I come to myself and I want to state what I am and I hold it together as if it is in my fist ... all my feeling is in my fist and I wish that to be me, then I can be firm with the quantity of energy that is then available, and not distribute it here and there.

This is what I mean by the attitude you should have in coming here with *all* of yourself, and desirous of extracting from it what will help you in your state. It doesn’t matter what your state is. It is Earthly and it may be affected by a variety of different conditions and maybe you know the laws about them—it is still Earthly. What is needed is the spark of God; and that is your Magnetic Center, and that is what should be in the center of your fist. If you want an image or a symbol for yourself and you sit quietly and you consider this, will you please close your

hands and fingers and make your fists tight—both—and try to image that that is your feeling, now concentrated. One is the fist which, if you are right-handed is now in your left hand, it represents that what could be and is still potential. That what is in your right fist is your ordinary life, what you have worked with and what has made you what you are now. The question is then, in your left fist—which is not easy to handle when you are right-handed—there is contained something of pressure ... of presence and of precious treasure. That what you wish, now, when you open your hand slowly—your left fist—you want it to go out, away from you, and you wish it then to take you with it, up.

It is a symbol. It is an exercise. It is a way of coming to yourself. It is a way that you can practice, because you have the instrument right there with you. But, you have to have a wish first to get out of your state and to do something about it, and not to just let it go and hope for the best. This is what I mean by ‘activity.’ That is a very simple accent on the part of the body under the influence of that what you then can call your ‘Will,’ because you are entirely united in that kind of an attempt.

I hope you will remember this kind of thing to get you out of a state of Zilnotrago. Not to allow that what is the Devil to keep hold of you, and not to allow the Earth to hold on to you. Because the Earth wants you for your own purpose ... for its own purposes, and for you, you have a purpose in mind which can conform to the purpose and the aim of the Earth as a whole, but not in the ordinary way where we have lived in an unconscious state. If you can understand this kind of thing for yourself and you find then that there is a value for you which is not of this Earth but is Godlike, then there is a chance for your whole Being to be lifted up, at times, away from Earth to live as if you are walking on air, as if you are away from Earth, as if your feet—when you walk—can be springy enough to lift you up every once in a while. Your left fist will remind you to be trying to be Awake, your right fist will remind you that, every time you have to put your foot down because your wings are not yet sufficiently developed.

I hope you have a good afternoon.

Sunday Lunch

Mr. Nyland: Jean has made up a list for today’s appointments. It is quite filled. I don’t want to neglect anyone like I have done—that is, that there is no time. But sometimes I get a little tired out by having to see this-and-that until quite far ... at the end of the day and into the evening. I

would like to avoid that. At the same time, I know there are Movements again today, and since the list is quite lengthy please come, but don't stay too long. If there are questions, we talk.

There is not ... no reason for me to close the door to that. If you think it is of any value that you want to come and talk to me, naturally that door is open. But you also must consider that there are, at the present time, about fifteen people on that list, all to be crowded in an afternoon. And, those who are living in the neighborhood and perhaps need not be here on that Sunday to see me, they can come during the week. Only, arrange it, make sure I can be here, or also that it is convenient. If that is all right with you, then you don't have to mix yourself with the people from New York who are not here during the week.

Again I want to say, don't think that my desire for privacy extends so far that I don't have any love for you. I only want to be able to do certain things which I believe are right, and for which I really need time. And time to think, and not to be disturbed too much. Life, for me, is not that easy, as you know, and since I have many relations with different people in different cities, and tapes to listen to, that even with the new, so-called 'improved' system, time is still needed for the listening of tapes. And if you can realize that and think about that a little bit: That whenever I get a tape it means at least one hour and sometimes an hour and a half of listening time, and the time during the day is of course limited also, and still I want to write, and still I want to think, and still I want to have a chance to come to conclusions in my own life. Because I am still alive, and I am still Working. That is, I am in that state in which Work, for me, remains in existence. It is not that I make the attempt to Work. I am Working—that's all—but because of that, living on Earth I'm still subject to the time elements of Earth.

So, please help me. You can do it *if* you remember it. It is only to the extent that you enter a little bit into *my* life and that you consider it ... and that it is not just a matter of take, take, take, but it incurs, to some extent at least, a little bit of a debt or it incurs a requirement on your own part of a certain posture, an attitude—particularly an emotional one—in which you have to realize that that what you can get, you have to pay for in some way or other. *You* have to pay. God will give it when you ask. Mother Nature will not give it, even if you ask. Mother Nature cannot prevent, because God is higher than Mother Nature and you, in your wish to grow become superior to all the laws of Earth.

But nevertheless there is payment. Because evolution and involution have to be balanced. The wish to Work may be evolutionary, that what you pay is involution. Both are signs of life,

in different directions but... They enable you to stay in equilibrium at the place where you are; and, with your wish to move, gradually towards the concept ... if not the experience, but perhaps a little more understanding of what is meant by Infinity.

Try to be honest. Try to be worthy of the ideas of Gurdjieff. Try to assimilate them with you in the right place, where they belong. Don't keep them superficial. They are not meant that way. If you do they slough off anyhow, and then you are still responsible for that what you have lost. If you can digest it, at least you have done your best, and maybe you can profit.

So, have a good afternoon.

End of tape